Ātmavidyāvilāsa

Śrī Sadāśiva Brahmendra Sarasvatī



Introduction[1]

Ātmavidyāvilāsa is one of the most beautiful and direct accounts of how a jīvanmukta lives. It is a small work spanning about sixty verses composed by the renowned brahmajñānī Śrī Sadāśiva Brahmendra Sarasvatī, popularly known as Sadāśiva Brahmam and Brahmendrāl. It is no exaggeration to assert that this work gives a perfect description of how Brahmendrāl himself lived.

Brahmendrāl is supposed to have lived in the 18th century CE near the Kumbhakonam region in Tamizhnāḍu. It is known from the work itself that Brahmendrāl was a disciple of one Paramaśivendra Sarasvatī. It is said that under his tutelage, Brahmendrāl acquired complete proficiency in various philosophical branches like tarka, mīmāmsā and vedānta. During his younger days, he was very fond of having hair-splitting debates with almost every vidvān he met. Not only did he defeat them effortlessly, he also teased them as having little or no intellectual capacity! Sensing that such an attachment to polemics would only lead him away from the goal of advaita brahma niṣṭhā, his guru once admonished him for not having any control over his tongue and instructed him to remain silent by refraining from every form of argumentation. So great was his guru bhakti that Brahmendrāl at once stopped all his urges to argue and instead redirected that zeal inwards. The result was the 'mad' paramahaṃsa - as he was known after that. It is said that even his guru yearned for the 'madness' that his disciple had got! What that 'madness' is, is the content of Ātmavidyāvilāsa. Having shed the false notion of a personal self, Sadāśivendra Sarasvatī became Sadāśiva Brahmam and wandered off as an avadhūta.

The greatness of this work needs no further appreciation than the fact that all the Śṛṅgeri Saṅkarācārya-s from the time of Svāmī (Ugra) Narasimha Bhāratī, widely known for their vairāgya and jñānaniṣṭhā, had a very high regard for this work besides having it as part of their nityapārāyaṇa. Having said this, any further attempt to justify the greatness of this work seems rather redundant.

[1]Kindly bear with the peculiar (tamilized) usage of certain words.

Acknowledgement

I wish to thank Śrī Śaṅkara Nārāyaṇan who was kind enough to provide me with a rare (and currently out-of-print) copy of this work with the source text and tamizh translation, published by the Kāmakoṭi Kośasthānam. I would also like to thank Śrī Rameśa Ramaṇan for providing me an english translation of this work from a different source, which is also out-of-print.

A note on the translation

The current translation is a slightly revised and edited version of the one provided by Śrī Ramaṇan. Ātmavidyāvilāsa is written in a style whose essence cannot be so easily conveyed by a translation. The heavy usage of poetic similes and metaphors makes translation especially difficult and 'forced' at places. The current translation is not perfect. It is best that one spends some time learning some elementary saṃskṛta, read this magnificient work in the original and use the translation only as a rough guide. Corrections, criticisms and suggestions for improvement can be sent to `aparyap@gmail.com`.

Śrī Dakṣiṇāmūrtaye Namaḥ,
Aparyāptāmṛtaḥ.

Ātmavidyāvilāsa: Text with Translation

श्रीसदाशिवेन्द्रसरस्वतीविरचितः
आत्मविद्याविलासः

चिन्मुद्रितकरकमलं चिन्तितभक्तेष्टदं विमलम् ।
गुरुवरमाद्यं कञ्चन निरवधिकानन्दनिर्भरं वन्दे ॥

I bow down to that first and best of guru-s, who is immaculate, whose lotus hand sports the cinmudrā, who bestows on his devotees all their desires and who overflows with endless bliss.

वटतरुनिकटनिवासं पटुतरविज्ञानमुद्रितकराब्जम् ।
कञ्चन देशिकमाद्यं कैवल्यानन्दकन्दलं वन्दे ॥ १॥

I bow down to that ancient teacher, who is pure bliss, who rests beneath the banyan tree, and whose lotus-hand having the (cin)mudrā expounds the supreme wisdom flawlessly. 1.

निरवधिसंसृतिनीरधिनिपतितजनतारणस्फुरन्नौकाम् ।
परमतभेदनघुटिकां परमशिवेन्द्रार्यपादुकां नौमि ॥ २॥

I bow down before the sandals of Paramaśivendra (Sarasvatī), which serve as a boat, ever active in rescuing those who have fallen into the limitless ocean of saṃsāra and which knocks down to pieces all false views. 2.

देशिकपरमशिवेन्द्रादेशवशोद्बुद्धदिव्यमहिमाऽहम् ।
स्वात्मनि विश्रान्तिकृते सरसं प्रस्तौमि किञ्चिदिदम् ॥ ३॥

I now begin to say a few sweet words (of praise) in order that I may rest in my own Self, whose divine greatness has been awakened perforce by the teaching of my preceptor, Paramaśivendra. 3.

निरुपमनित्यनिरीहो निष्कलनिर्मायनिर्गुणाकारः ।
विगलितसर्वविकल्पः शुद्धो बुद्धश्चकास्ति परमात्मा ॥ ४॥

The Supreme Self shines, pure, enlightented and devoid of all modifications; It is unique, eternal and free from passion; It is an indivisible whole, untouched by māyā and free from the guṇas (the threefold qualities, sattva, rajas and tamas). 4.

स्वाविद्यैकनिबद्धः कुर्वन्कर्माणि मुह्यमानः सन् ।
दैवाद्विधूतबन्धः स्वात्मज्ञानान्मुनिर्जयति ॥ ५॥

He who was erstwhile bound merely by his own ignorance, was engaging in (worldly) activities and felt bewildered (as a consequence of that), now shines as a sage, having, by God's grace, shaken off his shackles, with the knowledge of the Ātman (his own Self). 5.

मायावशेन सुप्तो मध्ये पश्यन्सहस्रशः स्वप्नान् ।
देशिकवचःप्रबुद्धो दीव्यत्यानन्दवारिधौ कोऽपि ॥ ६॥

He who was sleeping under the influence of māyā and had a thousand dreams in his sleep, is now awakened by the words of his guru and delights in the ocean of bliss. 6.

प्राकृतभावमपास्य स्वीकृतनिजरूपसच्चिदानन्दः ।
गुरुवरकरुणापाङ्गाद्गौरवमासाद्य माद्यति प्राज्ञः ॥ ७॥

The wise man, having cast off his natural propensities born of prakṛti, having realized his real nature as sat, cit and ānanda, rejoices having attained to dignity by a mere side-glance of the great teacher. 7.

श्रीगुरुकृपया सच्चित्सुखनिजरूपे निमग्नधीर्मौनी ।
विहरति कश्चन विबुद्धः शान्ताहंतो नितान्तमुदितान्तः ॥ ८॥

By the grace of his guru, the enlightened one rejoices silently, having quieted his ego and with his mind submerged in his own nature as Existence, Knowledge and Bliss. 8.

गुरुवरकरुणालहरीव्यतिकरभरशीतलस्वान्तः ।
रमते यतिवर एको निरुपमसुखसीमनि स्वैरम् ॥ ९॥

The best of saṃnyāsī-s, delights at will in incomparable bliss, with the burdens of his heart cooled by the surging waves of grace flowing from the great guru. 9.

श्रीदेशिकवरकरुणारविकरसमपोहितान्तरध्वान्तः ।
विहरन्मस्करिवर्यो निरवधिकानन्दनीरधावास्ते ॥ १०॥

The best of saṃnyāsī-s, from whose heart darkness has been dispelled by the sun-like radiance of his guru's grace, plays in the boundless ocean of bliss. 10.

जनिविपरीतक्रमतो बुद्ध्या प्रविलाप्य पञ्चभूतानि ।
परिशिष्टमात्मतत्त्वं पश्यन्नास्ते मुनिः शान्तः ॥ ११॥

The calm sage rests, knowing the ātman that remains after merging, with the intellect, the five great elements in the reverse order of evolution. 11.

जगदखिलमिदमसारं मायिकमेवेति मनसि मन्वानः ।
पर्यटति पाटिताशः प्रगलितमदमानमत्सरः कोऽपि ॥ १२॥

He wanders about with his desires crushed and with his pride, self-esteem and envy discarded, realizing in his mind that this universe in its entirety is unsubstantial and of the nature of māyā alone. 12.

नात्मनि किञ्चिन्माया तत्कार्यं वाऽस्ति वस्तुतो विमले ।
इति निश्चयवानन्तः हृष्यत्यानन्दनिर्भरो योगी ॥ १३॥

The yogī, free of (all) burdens, rejoices in the bliss within, knowing for certain that, in reality, there is no trace of māyā or any of it's effects in the pure Self. 13.

त्वमहमभिमानहीनो मोदितनानाजनाचारः ।
विहरति बालवदेको विमलसुखाम्भोनिधौ मग्नः ॥ १४॥

He sports like a child without any idea of 'I' or 'mine', immersed in the ocean of pure happiness, (innocently) delighted at the various actions of (worldly) men. 14.

अवधूतकर्मजालो जडबधिरान्धोपमः कोऽपि ।
आत्मारामो यतिराडटवीकोणेष्वटन्नास्ते ॥ १५ ॥

Having discarded the (illusory) bondage of karma and delighting in the Ātman, the prince of saṃnyāsi-s wanders about in the outskirts of the jungle as if he were an idiot, like a blind or deaf person. 15.

शान्त्या दृढोपगूढः शान्तसमस्तान्यवेदनोदारः ।
रमते रसज्ञ एको रम्ये स्वानन्दपर्यङ्के ॥ १६ ॥

Firmly established in peace, the happy one rests on the beautiful bed of his own ānanda, serene and unruffled by all other sensations. 16.

उन्मूलितविषयारिः स्वीकृतवैराग्यसर्वस्वः ।
स्वात्मानन्दमहिम्नि स्वाराज्येऽस्मिन् विराजते यतिराट् ॥ १७ ॥

The king of saṃnyāsī-s supremely shines in his own kingdom, in the majesty of his own blissful Self, having uprooted his enemies - the sense pleasures - and with complete non-attachment as his own nature. 17.

सवितर्यपि शीतरुचौ चन्द्रे तीक्ष्णेऽप्यधो वहत्यग्नौ ।
मायिकमिदमिति जानन्जीवन्मुक्तो न विस्मयी भवति ॥ १८ ॥

Even if the sun becomes cool, even if the moon scorches, even if fire burns downward, the jīvanmukta knows it to be the work of māyā and does not wonder at that. 18.

अज्ञानवैरिविजयी प्रज्ञामातङ्गमस्तकारूढः ।
विहरति संयमिराजः समरससुखधाम्नि सर्वतो रम्ये ॥ १९ ॥

The king of renunciates sports in the expanse of equanimity and bliss, riding on the high neck of the elephant of Right Knowledge after vanquishing his enemy in the form of ignorance. 19.

शान्ताहंकृतिदोषः सुसमाहितमानसः कोऽपि ।
पूर्णेन्दुशिशिरभावो राजत्यानन्दसत्यचिद्रसिकः ॥ २० ॥

He who delights in Existence-Knowledge-Bliss, shines supreme with the blemish of egoism quieted, with his mind calm and composed, and with his thoughts cool and pleasant like the full moon. 20.

तिष्ठन्परत्र धाम्नि स्वीयसुखास्वादपरवशः कश्चित् ।
क्वापि ध्यायति कुहचिद्गायति कुत्रापि नृत्यति स्वैरम् ॥ २१ ॥

Fully engrossed in the enjoyment of his own bliss, he remains in another world, as it were; and as strikes his fancy, here, he is engaged in thought, and there, he is singing, and there, he is dancing. 21.

अगृहीताघकलङ्कः प्रशमितसङ्कल्पविभ्रमः प्राज्ञः ।
न्यक्कृतकार्यकलापस्तिष्ठत्यापूर्णसीमनि क्वापि ॥ २२ ॥

Wherever he may be, the wise one, unblemished by sin and untouched by thoughts and delusions, having discarded even ordained actions, stands secure in the region of perfection. 22.

चपलं मनःकुरङ्गं चारु गृहीत्वा विमर्शवागुरया ।
निगमारण्यविहारश्रान्तः शेते स्वधाम्नि कोऽप्येकः ॥ २३ ॥

Having skillfully caught the fickle deer of his mind with the net of enquiry, he, the unique one, reposes in his own abode, tired of hunting in the forests of the Vedas. 23.

दारुणचित्तव्याघ्रं धीरमनःखड्गधारया हत्वा ।
अभयारण्ये कोऽपि स्वैरविहारी जयत्येकः ॥ २४ ॥

The unique one triumphs, wandering at will in the forest of fearlessness, having felled the dreadful mind-tiger with the sharp-edged sword of his brave mind. 24.

सज्जनहृदयसरोजोन्मीलनकरधीकरप्रसरः ।
एको यतिवरपूषा निर्दोषश्चरति चिद्गगने ॥ २५ ॥

Like the spotless sun, the supreme renunciate moves about in the sky of Knowledge and with his abundant thoughts as the rays, causes the lotuses of good men's hearts to bloom. 25.

कुवलयविकासकारणमज्ञानध्वान्तकौमुदीप्रज्ञः ।
शुद्धो मुनीन्द्रचन्द्रः सुरसेव्ये लसति विष्णुपदे ॥ २६ ॥

The great sage shines in the supreme abode of Viṣṇu, fit (only) for the gods, like a spotless moon which causes the blue lillies to bloom; the moonlight of whose wisdom dispels darkness of ignorance. 26.

स्वानन्दामृतसेकैरान्तरसंतापसंततिं शमयन् ।
चित्रमचञ्चलवृत्तिश्चिद्व्योमनि भाति योगिवर्यघनः ॥ २७ ॥

The great yogī remains in the vast region of Knowledge like an unmoving cloud and quenches the fire of inward distress by raining the elixir of his own bliss. How wonderful! 27.

सुमनःसौरभमञ्जुलसञ्चारनिवारिताखिलश्रान्तिः ।
संयमिचारुसमीरो विहरत्यानन्दसंविदारामे ॥ २८ ॥

The recluse, like the gentle wind, wafts pleasantly in the grove of knowledge and bliss, clearing all weariness by carrying with him the fragrance of (divine) flowers (i.e., enlightened seers). 28.

निःश्रेयससरसफले निर्मलविज्ञानपल्लवमनोज्ञे ।
वीतभये विपिनतले यतिशितिकण्ठो विभाति कोऽप्येकः ॥ २९ ॥

The ascetic dances fearlessly, like a peacock, in a forest filled with the luscious fruits of liberation and the pleasing flowers of perfect knowledge. 29.

निःसारभुवनमरुतलमुत्सार्यानन्दसाररसपूर्णे ।
वरसरसि चिन्मयेऽस्मिन् परहंसः कोऽपि दीव्यति स्वैरम् ॥ ३० ॥

Abandoning this worthless world resembling a desert, the divine swan sports freely in this excellent lake of Knowledge and full of the sweet waters of perfect bliss. 30.

निखिलागमपल्लविते निगमशिरस्तन्त्रशीतलोद्याने ।
मधुरतरमञ्जुवाचः कूजन्नास्ते यतीन्द्रकलकण्ठः ॥ ३१ ॥

The great recluse, like the cuckoo, sings soft and sweet words in the grove which is made cool by the secred lore of the upaniṣhad-s and where all the veda-s are in bloom. 31.

दारितमोहमदेभो दूरीकृतसकलदुरितशार्दूलः ।
विबुधोत्तमसिंहवरो विहरत्यानन्दविततकान्तारे ॥ ३२ ॥

The excellent man of wisdom, like the great lion, sports in the huge forest of bliss, having driven away the tigers of sins and having torn asunder the wild elephant of delusion. 32.

अज्ञानमृगवरोज्झितविज्ञानोत्तुङ्गशृङ्गशिखरितले ।
मतिसलिलशीतलाङ्गो यतिमदकलभो विराजते विहरन् ॥ ३३ ॥

The ascetic plays like a wild young elephant in the high regions of the lofty peaks of supreme Knowledge, with the cool waters of contemplation, beyond the reach of the lion of ignorance. 33.

नासाञ्चलनिहिताक्षो नामादिभ्यो निवर्तितस्वान्तः ।
तटिनीतटेषु तत्त्वं ध्यायन्नास्ते यतिः कोऽपि ॥ ३४ ॥

(Sometimes,) the saṃnyāsī meditates on the Truth, on the banks of a river, with his eyes fixed on the tip of his nose and with his mind withdrawn from names (and forms). 34.

आशावसनो मौनी नैराश्यालङ्कृतः शान्तः ।
करतलभिक्षापात्रस्तरुतलनिलयो मुनिर्जयति ॥ ३५ ॥

The sage shines supreme, silent and placid, with the ground under a tree as his resting place and with his palm as the begging bowl, wearing no clothes, decorated with the jewel of non-attachment. 35.

विजननदीकुञ्जगृहे मञ्जुलपुलिनैकमञ्जुतरतल्पे ।
शेते कोऽपि यतीन्द्रः समरससुखबोधवस्तुनिस्तन्द्रः ॥ ३६ ॥

The great recluse, who has awakened to perfect knowledge and bliss, effortly rests in his house, which is the deserted bush on the river bank, on the comfortable bed of soft sands. 36.

भूतलमृदुतरशय्यः शीतलवातैकचामरः शान्तः ।
राकाहिमकरदीपो राजति यतिराजशेखरः कोऽपि ॥ ३७ ॥

The king among saṃnyāsī-s shines forth, resting serenely on the soft bed of bare ground, with the cool breeze serving as a fan and with the full moon as a lamp. 37.

विपुलशिलातलफलके विमलसरिद्वारिपरिवृतोदारे ।
मन्दं मलयजपवने वाति प्रस्वपिति कोऽपि यतिराजः ॥ ३८ ॥

The king of ascetics sleeps peacefully on a broad slab of stone, beautifully shaped by the pure waters of the river flowing beside it, while the southern breeze (from the Malaya hills) blows gently. 38.

आन्तरमेकं किञ्चित्सन्ततमनुसन्दधन्महामौनी ।
करपुटभिक्षामश्नन्नटति हि वीथ्यां जडाकृतिः कोऽपि ॥ ३९ ॥

The (profoundly) silent sage, ever engaged in inward meditation, takes the alms placed in his hands as food and wanders along the streets like an idiot. 39.

प्रविलाप्य जगदशेषं परिशिष्टाखण्डवस्तुपरतन्त्रः ।
प्राश्नाति कबलमास्ये प्राप्तं प्रारब्धकर्मणा कोऽपि ॥ ४० ॥

Being the vast reality that remains after dissolving the world entirely (with right knowledge), he eats the handful of food which comes to him by prārabdha karma. 40.

निन्दति किमपि न योगी नन्दति नैवापरं किमप्यन्तः ।
चन्दनशीतलहृदयः कन्दलितानन्दमन्थरः स्वास्ते ॥ ४१ ॥

The yogī does not censure anything; nor does he really rejoice in anything. With a perfectly cool heart, he remains as a mass of overflowing bliss. 41.

सन्त्यज्य शास्त्रजालं संव्यवहारं च सर्वतस्त्यक्त्वा ।
आश्रित्य पूर्णपदवीमास्ते निष्कम्पदीपवद्योगी ॥ ४२ ॥

The yogī remains in a state of plenitude, like an unruffled lamp, having cast aside all scriptural argumentation and having completely rejected (even) ordained duties. 42.

तृणपङ्कचर्चिताङ्गस्तृणमिव विश्वं विलोकयन्योगी ।
विहरति रहसि वनान्ते विजरामरभूम्नि विश्रान्तः ॥ ४३ ॥

Taking rest in the outskirts of the forest and regarding the entire universe as (insignificant as) a mere blade of grass, the yogī, his body smeared with mud and straw, delights in the secret region beyond old age and death. 43.

पश्यति किमपि न रूपं न वदति न शृणोति किञ्चिदपि वचनम् ।
तिष्ठति निरुपमभूमनि निष्ठामवलम्ब्य काष्ठवद्योगी ॥ ४४ ॥

The yogī sees nothing, nor does he speak; he does not hear any word that is spoken; he remains immersed steadfast in the incomparable abode, unmoving like a log of wood. 44.

जात्यभिमानविहीनो जन्तुषु सर्वत्र पूर्णतां पश्यन् ।
गूढं चरति यतीन्द्रो मूढवदखिलागमार्थतत्त्वज्ञः ॥ ४५॥

The great saṃnyāsī, who knows the truth of all the veda-s, wanders like an ignorant fool, unnoticed, devoid of any sense of difference, seeing only perfection everywhere and in all creatures. 45.

उपधाय बाहुमूलं परिधायाकाशमवनिमास्तीर्य ।
प्रस्वपिति विरतिवनितां परिरभ्यानन्दपरवशः कोऽपि ॥ ४६॥

Embracing the lady called equanimity, engulfed in bliss, he sleeps using his hands for a pillow, with the sky as a blanket and with the bare ground as a bed. 46.

गतभेदवासनाभिः स्वप्रज्ञोदारवारनारीभिः ।
रमते सह यतिराजस्त्रय्यन्तान्तःपुरे कोऽपि ॥ ४७॥

In the inner appartments of the upaniṣad-s, the king of saṃnyāsī-s, having dropped all ideas of duality, enjoys the company of the lovely women of his own vast Self-knowledge. 47.

वैराग्यविपुलमार्गं विज्ञानोद्दामदीपिकोद्दीप्तम् ।
आरुह्य तत्त्वहर्म्यं मुक्त्या सह मोदते यतिराट् ॥ ४८॥

The king among renunciates enjoys the company of liberation in the lofty mansions of the Truth, which is reached by the broad path of dispassion and which is lit by the excellent lamp of supreme Knowledge. 48.

विजनतलोत्पलमालां वनितावैतृष्ण्यकल्पवल्लीं च ।
अपमानामृतगुटिकामात्मज्ञः कोऽपि गृह्णाति ॥ ४९॥

The knower of the Self accepts the rows of blue lily flowers in lonely places as his japamālā, the absence of desire towards women as the divine healing herb and the absence of egoism in the face of humiliation as the medicine for immortality. 49.

न निषेधति दोषधिया गुणबुद्ध्या वा न किञ्चिदादत्ते ।
आविद्यकमखिलमिति ज्ञात्वोदास्ते मुनिः कोऽपि ॥ ५०॥

The sage rejects nothing, considering it bad; nor does he accept anything, considering it good. Knowing that everything is the creation of avidyā, he remains unattached to everything. 50.

भूतं किमपि न मनुते भावि च किञ्चिन्नचिन्तयत्यन्तः ।
पश्यति न पुरोवर्त्यपि वस्तु समस्तार्थसमरसः कोऽपि ॥ ५१॥

He does not think at all of what is past, nor does he care in his mind about the future. He does not even see what is in front of him, for he sees (only) the blissful essence of everything. 51.

निगृहीताखिलकरणो निर्मृष्टाशेषविषयेहः ।
तृप्तिमनुत्तमसीमां प्राप्तः पर्यटति कोऽपि यतिवर्यः ॥ ५२॥

The best of saṃnyāsī-s, having subdued all his sense organs and having wiped out all traces of attachment to sense objects, roams about having attained incomparable contentment. 52.

सन्त्यजति नोपपन्नं नासंपन्नं च वाञ्छति क्वापि ।
स्वस्थः शेते यतिराडान्तरमानन्दमनुभवन्नेकः ॥ ५३॥

The king of saṃnyāsī-s rests alone, established in the Self and enjoying inner bliss; he rejects nothing that comes to him and never desires what does not come to him. 53.

काममपि विमलां पदवीमासाद्यानन्दसंविदुन्निद्राम् ।
आस्ते भिक्षुक एको विहरन्निर्मुक्तबन्धनः स्वैरम् ॥ ५४॥

Alone, the mendicant disports himself as he pleases, free from (all) bondage, having reached the stage of perfection, which is pure and limitless knowledge and bliss. 54.

वस्तुन्यस्तमिताखिलविश्वविहारे विलीनमनाः ।
राजति परानपेक्षो राजाऽखिलवीतरागाणाम् ॥ ५५॥

The king of all those who are free from desires, shines supreme, depending on no one and with his mind lost in the Truth, which is beyond the entire universe of appearances. 55.

आचार्यापाङ्गदृशा समवाप्तापारसंविदाकारः ।
प्रशमितसकलविभेदः परहंसः कश्चिदाभाति ॥ ५६॥

The paramahamsa shines forth, having reached the form of endless Knowledge and having lost all sense of difference due to the compassionate glance of his teacher. 56.

वर्णाश्रमव्यवस्थामुत्तीर्य विधूय विध्यादीन् ।
परिशिष्यते यतीन्द्रः परिपूर्णानन्दबोधमात्रेण ॥ ५७॥

The great renunciate transcends the rules of varṇa and āśrama, discarding all injunctions and prohibitions; he remains merely as the infinite bliss of pure Knowledge. 57.

क्षयमुपनीय समस्तं कर्म प्रारब्धमुपभुज्य ।
प्रविगलितदेहबन्धः प्राज्ञो ब्रह्मैव केवलं भवति ॥ ५८॥

Enjoying the fruits of prārabdha karma, the wise man destroys all karma-s and having dropped (all) the bonds which bind him to a body, he becomes verily the (absolute) Brahman. 58.

स्तिमितमनन्तमनाद्यं सन्ततमानन्दबोधघनम् ।
अविकल्पमाद्यमेकं सन्मात्रं विद्यते किमपि ॥ ५९॥

The ancient, serene and immutable one, with no beginning or end, always remains as a mass of Knowledge and Bliss and of the nature of pure existence. 59.

अक्षरमजरमजातं सूक्ष्मतरापूर्वशुद्धविज्ञानम् ।
प्रगलितसर्वक्लेशं परतत्त्वं वर्तते किमपि ॥ ६० ॥

The ultimate Truth, deathless, unaging and unborn, extremely subtle, without any cause and devoid of all distress, exists as pure Knowledge. 60.

सुखतरममरमदूरं सारं संसारवारिधेस्तीरम् ।
समरसमभयमपारं तत्किञ्चन विद्यते तत्त्वम् ॥ ६१ ॥

That (supreme) Truth, which is the highest bliss, deathless and ever near, the other shore of the ocean of saṃsāra, exists as the endless, fearless and equanimous bliss. 61.

अरसमगन्धमरूपं विरजस्कमसत्त्वमतमस्कम् ।
निरुपमनिर्भयतत्त्वं तत्किमपि द्योतते नित्यम् ॥ ६२ ॥

Devoid of taste, smell and form, free of sattva, rajas and tamas, the incomparable and fearless Brahman shines forever. 62.

इति गुरुकरुणापाङ्गादार्याभिर्द्व्यधिकषष्टिसङ्ख्याभिः ।
निरवद्याभिरवोचं निगमशिरस्तन्त्रसारभूतार्थम् ॥ ६३ ॥

Thus, blessed with the gracious glance of my guru, I have spoken of the essence of the true meaning of the upaniṣads in sixty two flawless verses composed in the ārya metre. 63.

गदितमिममात्मविद्याविलासमनुवासरं स्मरन्विबुधः ।
परिणतपरात्मविद्यः प्रपद्यते सपदि परमार्थम् ॥ ६४ ॥

The wise man, who contemplates on this work describing the splendour of Ātmavidyā everyday, will grow mature in the wisdom of the supreme Self and reach at once the ultimate Truth. 64.

परमशिवेन्द्रश्रीगुरुशिष्येणेत्थं सदाशिवेन्द्रेण ।
रचितेयमात्मविद्याविलासनाम्नी कृतिः पूर्णा ॥ ६५ ॥

Thus ends this work called Ātmavidyāvilāsa composed by Sadāśivendra, a disciple of the guru Paramśivendra. 65.

इति श्रीमत्परमहंसपरिव्राजकाचार्यश्रीपरमशिवेन्द्रसरस्वतीपादाब्जसेवापरायणश्रीसदाशिवेन्द्रसरस्वत्या विरचितः आत्मविद्याविलासः समाप्तः ॥